

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## MISSIONARY.

### FUNDS FOR MISSIONS.

A letter from Dr. Scudder of the Ceylon mission, stirring and full of entreaty on this subject, commences with the following paragraph. We commend it with the remarks of the Boston Recorder to the serious attention of our readers.

It is an appalling consideration that nearly six hundred millions\* of our fellow-men, are on the road to eternal woe. The only hope of their salvation, is their embracing the gospel of which they have never heard. Christians are bound by the most solemn obligations to send it to them. These obligations, they have not fulfilled. The reason urged is the inadequacy of the means. Six hundred millions of immortal beings perishing! I look around me with amazement and ask, Is there no help? The only answer I can obtain to my inquiry is, in all human probability before any arm is stretched out for their relief most of them will be shrouded in the darkness of eternal night. The pathetic exclamation of Jeremiah rushes into my mind, "O that my head were waters, and my eyes a fountain of tears, that I might weep for the slain of the daughters of [this] people."

The thought with which the writer sets out is appalling; but it is one with which every Christian is bound by the spirit of his religious profession to be familiar, and which surely should not be without its influence in shaping the whole tenor of his life. The claims of those perishing for lack of knowledge—*perishing!* and for lack of that knowledge which God has entrusted to us for their benefit!—these claims extend to us all, and are imperative and urgent. What ought we to do, to meet them?

It is not enough carelessly to contribute a few cents or dollars, when solicited: nor to give one's name to an association, as an annual subscriber; nor to devote an hour once a month to the consideration of the subject and to prayer. The missionary spirit which all ought to feel, is no other than that by which we suppose the most holy and devoted missionary to be actuated. It is a spirit of effort and self-sacrifice that pervades the whole soul and modifies the whole character. It studies to do good. It seeks out ignorance and misery to be instructed and relieved.

\* Exclusive of Jews, Roman Catholics, and the Greek Church.

Once it was somewhat difficult for any private individual who might desire it, to extend the influence of his charities beyond the small circle in which he moved. But it is not so now. The whole heathen world is brought within the easy reach of every Christian in America. One to whom God may have intrusted a few dollars or cents even, for the promotion of his kingdom, can expend it for the benefit of the benighted and perishing where he pleases. The collector of a missionary association is an agent for the millions who sit in darkness over the whole earth; and is able, by a speedy and sure conveyance, to send your bounty to the four quarters of the world. Nor need you be ignorant of the relative claims of different portions of this vast field of labor. The religious publications are full of intelligence, and are so easy of access that no American Christian can innocently neglect to become acquainted with the moral wants of at least those portions of his fellow men to which missionaries from the midst of us have been sent.

It will not do, therefore, to say either that we have not access to the heathen, or that we do not know their wants. Conscience allows neither of these pleas. And as to the plea of inability, it will be time to consider that when we have begun to make real sacrifices in the cause of missions.

A pledge to missionary effort must come to be distinctly and universally recognised as *part of the Christian profession*. No one should be admitted to a church who does not understand and acknowledge his obligations in this respect. We have no hesitation in saying that it should be a prominent topic in the examination of candidates; and if it should stand out, as an acknowledged and universal duty, in the *Covenant* publicly read on the admission of members, we do not believe its insertion there would appear to him who bought us with his blood and who is the Head of the church, to be either improper in itself, or uncalled for by circumstances.

*South Africa Philanthropic Society*—The object of this Institution, which has been recently formed, is the aiding of deserving slaves and Slave children in the purchase of their freedom; and it particularly directs its attention to young female slaves. His Excellency the Governor, Sir G. Lowry Cole, is patron to the society; and Lady Frances Cole, Patronsess; some of the most respectable colonists have expressed their cordial approbation of the design.—*London Mis. Register*.

## MISCELLANEOUS.

[From the Pastors Journal.]

## THE GREAT CONTROVERSY.

F. N. was a member of College with myself. He was a young man of amiable disposition, respectable talents, studious habits, and of blameless morals; but on the subject of religion he was as stupid as a block. He had been reared up under the sound of the gospel, and had a general notion of its doctrines, and professed to be unconscious of any opposition of heart to its requirements. He was simply a stupid neglecter of religion, and quieted himself in his neglect by the innocence of his life, and the decent uniformity of his moral habits. Thus going about to establish his own righteousness, he pursued the "even tenor of his way," with scarce an interruption from the reproofs of conscience or the recognised strivings of the Holy Ghost. And this is not much to be wondered at, when we reflect that there was but little in the religion of his professedly pious associates to arrest his attention, or to impress him with the conviction that they had any joys to which he was himself a stranger, until a revival of religion, which gloriously elevated the College, restored to the friends of the Redeemer the joys of his salvation. Then they began to "teach transgressors his ways, and sinners were converted unto him." The breath of heaven descended like a rushing mighty wind, and it was a time of general heart-searching.

F. N. slow to believe, and hitherto securely entrenched in his morality, at length appeared among the inquirers. He was told of the depth of his depravity, of the sinfulness of his neglect, of his desert of eternal death as the wages of his sin, and of the sovereign right of Jehovah to punish him with everlasting destruction. This last declaration especially made a lodgment in his soul, and his soul, resisted it. He returned to his room and opened his Bible, and read, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." His heart rebelled, and he closed up the book. He opened it again and read, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son;" and again his heart rose in opposition. These were hard sayings, and he would not hear them. These declarations of the divine sovereignty, of the supreme dominion of God, his soul could not endure. It appeared to him unjust that the Almighty should thus deal with his creatures. He at length determined that he would not possess a Bible that contained such doctrines. He formed, accordingly, the deliberate purpose to cut out from his Bible every leaf which exhibited the doctrine of the divine sovereignty! He took out his knife and actually commenced the sacrilegious enterprise. He began with the leaves which he had read, and proceeded in the work, laboriously, cutting leaf after leaf, until he became apparent, that if he robbed the sacred book of every page containing the hatred doctrine, he would have no Bible left! He paused in his hopeless task, and in a fit of anger threw

the mutilated volume across the room! Then rising from his seat, he walked the floor in an agony, till, by the mysterious influence of an unseen agency, this ultimate act of rebellion was made the occasion of his surrendering himself into the arms of saving mercy. As his eye fell upon the torn book at his feet, his spirit writhed within him, and he said, "Merciful God! what have I done? I have vilely cast away the Bible, with all its revelations of love, simply because it assures me that the KING OF THE WHOLE EARTH WILL DO RIGHT! Truly this is rebellion! This is controversy between the thing formed and him that formed it—between 'man and his Maker!'" With such reflections as these his sins were set in order before him. He saw that he was a rebel, and that in opposing the sovereignty of God, and wishing to expunge it from the Bible, he had cherished a disposition which would blot out one of the most sublime and glorious manifestations of the Godhead. In this doctrine, more than in any other, he now seemed to see the "King the Lord of hosts." Wherefore he loathed and abhorred himself, and repented in dust and ashes. This was the hour of his submission. Here he yielded the contest, and gave himself away to God.

From that time, sixteen years ago, F. N. has been an exemplary Christian, and, for more than eleven years, a successful preacher of the gospel, rejoicing himself, and persuading others to rejoice, that the Lord God omnipotent reigneth and that he will do all his pleasure.

## TRACT HAND BILLS.

The following anecdote recorded in the Annual Report of the London Tract Society was told by a clergyman in Yorkshire, England, and it proves at the same time the value of Tracts and of Sunday Schools, and shows how they co-operate in doing good. The clergyman thus observes:

I was called some weeks ago to visit a sick old man, who had regularly attended public worship, and I found him in a pious, happy state of mind. At the close of every visit, I left a hand bill with him, for which he always expressed great thankfulness. It came out, however, a few days ago, that my old friend was eighty years of age, and that he could not read a single word! I was surprised; and I therefore asked him, "Why do you receive the tracts? What do you do with them? How is it that you told me so often, that they were so very good for you?" He replied, "O sir, there were no Sunday Schools when I was a lad; I was sadly led down all my life because I could not read. But, thank God, I could hear, and I had a pretty good memory. I sent my children to school, and my grand-children to Sunday Schools. The son of my grand-daughter now reads the hand bills to me. If you turn that board, sir, you will see every one of them nailed to it. I thus keep them all clean and neat. This lad, when he comes home at night, reads them to me; and a glorious library, sir, I find my board to be. Every new bill adds to my store, and I bless the Lord for them all." I promised to fill the old man's board, which I shall do when I get the 12000 hand bills, which

the society has promised to me. I have also prevailed upon a barber to put up the hand bills in his shop some time ago; and when a customer waits, he is directed to read them. In many instances, good has been done, and the man's custom has greatly increased. He is a good distributor of hand-bills for me, for many who like the tracts on his walls, beg copies of them to take home with them.—He is very often clamorous for a fresh supply.

### RELIGIOUS NEWSPAPERS.

Can any christian family, that are well clad, or that live on the finest of wheat, or that make use of such common articles of luxury as coffee, tea, &c. be excused in denying themselves, for want of necessary funds, the benefit of a religious newspaper? The former articles perish in the using, and at most, relate only to the little space of our earthly existence; but religious intelligence is of permanent advantage, and relates to the triumphs of that cause which shall endure for ever and ever. That persons who hate religion, banish it from their families, and live without hope and without God in the world, should neglect to inform themselves about the signs of the times, is a thing readily explained. But that those who profess to be seeking a better country,—whose builder and maker is God, pursue the same course, and prefer earthly things to heavenly, has often been to me, an occasion of astonishment. I cannot understand it. If they are christians, how can they be contented in ignorance, at such a period as the present? I should like to know, at least for charity's sake, what excuse can be offered.

### ON HASTY ADMISSIONS INTO THE CHURCH.

How long does it require for the Lord to convert a soul? How long should one hopefully converted delay a public profession? What evils are our churches likely to encounter from the large and rapid additions which are made in many places? These are questions of some moment at the present time, and should be distinctly answered. On the first there can scarcely be a diversity of opinion. Speculation on such a question, would be improper if not irreverent; since *The Lord's ways are not as our ways, nor his thoughts as our thoughts*. That he can, and does let down into the human heart his converting mercy, in an instant of time, and in the same moment save the soul from death, cannot be questioned. It is probable, too, that if we could know the exact beginning and progress of every work of grace, we should find most cases so strongly marked by a *first impression*, as to induce the belief in our minds that such a work is instantaneous. On the question of delaying profession, there may be a greater variety of opinion. To some it is a fearful thing to see converts coming into the church in shoals during an excitement. The apprehension that sad defections, apostacies, heresies, and other evils of like nature will be the result, appears to torment their minds. They seem, however, not to have reflected, that in every case where a good crop of grain is found, there is also a large crop of chaff; that

a net full of fishes of all kinds will be more likely to have a proportion of bad ones, than that which encloses but a few—and that the delay of pious action from the supposed imperfection of conviction, is often more detrimental to the soul, than hasty action, under the same apprehended imperfection. The converted *tens* and *fifties* have no greater proportion of defections, than the converted *units*.

As to the evils likely to result from rapid accessions we cannot speak positively. One thing we can say with certainty; and that is—That most churches are too much in the habit of neglecting young converts. They are *admitted*, and there the matter ends with them. If prompted by their own zeal they adhere to the principles of their profession, and continue to walk worthy their vocation very well; but should not this be the case, they are *still let alone* until often too far gone for recovery. Can any church justify itself in such a course as this? Should not every such body become a nursing mother to its newly adopted children? Should not these tender plants be watered, carefully tended until they take root downwards, and bring forth fruit upwards?—*Chr. Index*.

### PRESBYTERIANISM.

Extracted from the Orthodox Presbyterian—a monthly publication, issued in Ireland.

Immediately from the Greek of the New Testament is derived the word "Presbyter," which signifies "Elder." From "Presbyter" we form the words "Presbyterian," and "Presbyterianism."—So that the distinctive title of our Church, in modern times, is directly derived from the primitive phraseology of the apostles. Presbyterianism, as a form of church government, stands distinguished from "Independency" upon the one hand, and "Prelacy" upon the other. But it does not, as some have thoughtlessly affirmed, stand opposed to "Episcopacy," i. e. government by bishops; or reject the title, "Episcopalian," as descriptive of its constitution. The Presbyterian Church, is an Episcopal Church, for every Minister is the Bishop of his own congregation. Presbyterianism teaches that Bishop and Presbyter, (whence Episcopacy and Presbyterianism) are, in the New Testament, only two different names for the same person and the same office, without inferiority in the one or superiority in the other.

The parity of her Ministers is, therefore, the PRIMARY PRINCIPLE of Presbyterianism. This principle may be deduced from various portions of Scripture. But as we mean not to argue, but merely to make a statement, we confine ourselves to one authority, Acts 20, 17, "And from Miletus (Paul) sent to Ephesus, and called the Elders (in Greek, Presbyters) of the church, and when they were come to him, he said unto them, (28) Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (in the Greek, Bishops,) to feed the Church of God, which he hath purchased with his own blood." Here nothing can be more manifest than the identity of Presbyter and Bishop. They are called Presbyters or Elders, in reference to their age and qualifications; they are

called Overseers, or Bishops, with reference to their duty, the overseeing, or episcopacy of the flock committed to their care.\* This passage seems to us fully to demonstrate the apostolic origin of Presbyterianism. The persons called from Ephesus were Presbyters, and all these were Bishops. Accordingly, all the Ministers of the Presbyterian churches are equal in point of rank, and office, and authority, and all are Bishops, or overseers, of their respective congregations. Presbyterianism is indeed the episcopacy of the New Testament.

### THE DEVIL TURNED DOCTOR.

This is the title of a small poetic effusion of twelve pages in a tract form, just issued from the press of Robert Nesbit, 12, Frankfort street N. York. The author is Joseph Wilson, of Greenbush, N. Y. A striking engraving on the title page, represents the interior of a genteel apothecary shop, with its shelves and show window, set out in due order. Dr. D's chemicals are thus labelled in the engraving: "*Gut Diab.*"—Drams of Diabolus. "*Anim. Mor.*"—Soul's Death. "*Liq. Dam.*"—Damnation's Liquor "*Ven. Inf.*"—Infernal poison. "*Laud. Sat.*"—Satan's Laudanum. "*Verm. Im.*"—Deathless Worm. "*Ign. Gehen.*"—Hell fire. His Satanic Doctorship is seen standing with one hand plying his mortar and pestle, and the other holding a quizzing glass to his right eye, probably in scrutiny of his expected customers, as they approach his doors. He is dressed at the top of the ton, with light check pantaloons of the newest cut, somewhat resembling the fascinating spot of the rattle snake. Were it not for his horns, cloven foot, and one other appendage of Satanism, the doctor would hardly be distinguished from other dandified rakes of like vocations. Thus much of the engraving. The poetry consists chiefly of Satan's Soliloquy, and a dialogue between Satan and a Farmer whom he persuades to take a little of his 'life of man,' just by way of 'medicine' to his speedy undoing. The doctor puffs his nostrums much in the style of his own numerous progeny of quacks, of whose boastings so many specimens may be seen in our common newspapers. He only recommends his "drops" in moderate quantities, for the stomach's sake, very scrupulously adding,

"And don't three drams a day exceed;  
Except you have a special need."

And in answer to the suggestion that some people are afraid of his medicine, he argues,

"It does no harm when rightly used,  
But all good things may be abused."

In a little time the farmer finds frequent need of "medicine," and is represented as talking thus:

My head aches, and I have been assured  
That today has the head-ache cured.  
I've got the *cholic*, and know well,  
That Santa Cruz will it expel,—  
I've in my back a dreadful pain,  
But gin will give it ease again;

\* How can a diocesan Bishop whose flock is scattered over a territory equal to the State of New York, for example, embracing 2,000,000 of souls, fulfil this responsible duty.—It never can be done, and was never required.

My stomach does not feel quite right,  
But brandy will its powers excite,  
I fear my food will not digest,  
Unless with rum I warm my chest."

To this, the infernal Doctor responds in soliloquy—

"Thus to my rule he gives good heed,  
And only drinks when he has need,  
There's only one thing now I fear,  
Of which I'll try to keep him clear—  
I mean this frightful, dangerous league,  
Which some call the cold water plague."

The closing scene will be anticipated. The Farmer is a ruined man, and those, who, like him see fit to choose the Devil for their apothecary, by taking ardent spirits for medicine, have little reason to promise themselves security from a similar fate.—*Genius of Temperance.*

### SABBATH SCHOOL DEPARTMENT.

From the Sabbath School Treasury.

#### A WHOLE CLASS CONVERTED.

A female teacher in a letter to the Secretary of the Massachusetts Sabbath School Union says, "I cannot forbear telling you a word about my class. I now have ten scholars, and they are all rejoicing in the hope that they have passed from death unto life. I wish you could see how different they appear to day, from what they did last Sabbath. Our lesson then was, to show the power of faith. At the close of the recitation, it was proposed that the class should select some one or more for whom they should pray. We had hardly come to this agreement, when an individual said, *choose me*. Oh, *choose me, do pray for me*.—She is very happy to-day.

When the writer of the above was requested to take this class, she declined, saying she was not qualified to take such a class. When urged to the work, by the scholars and superintendent, she at last took it only on condition that one of the scholars, who was professedly pious, and several sisters in the church, would unite with her in spending a certain hour, every week, in prayer to God, that he would prepare her for this solemn charge, and by the Holy Spirit, make her efforts effectual to the conversion of the whole class.

At first, a single individual was selected, for whom they prayed more particularly than for the rest. When she was converted, she united with those who had thus associated together, in praying for another in the class, till she was brought to submission; and then another was chosen, and so through the whole, till, as we have seen, they were obliged to choose one who did not belong to the class.

Oh that every Sabbath school teacher might so labor and pray in faith that similar blessings might be received by every teacher and every class. God is not partial.—The same means being used with the same feelings, he will prove himself as ready to bless one teacher, and save one class as another.

Dear Sabbath school teacher, this day of glorious revivals is your harvest time. Yes, it is more. You may now sow and reap at the same



time. There never has been a time in New England, when the clouds of mercy that were passing over us, were so full of blessings for our Sabbath schools; for the *youngest children* who are thus assembled "to hear of heaven and learn the way."—This must be a season of great searching among truly pious teachers. For no one can see his class unconcerned or impatient, without having good reason to believe that his own heart is not right in the sight of God. How is it, beloved teacher, with your class? Are all converted? If not, what is the state of your heart? What testimony does your closet give! Oh, remember the time is short. Soon you and your class will stand before the same judgment bar.

#### LETTER FROM SMYRNA.

Those who have regarded with pleasure, the judicious and persevering efforts of the Ladies of New Haven for the support of three missionaries for Greece,—may be interested in perusing the following letter, from a young lady under their patronage, and a resident in the family of the Rev. Mr. and Mrs. Brewer.—C. Ob.

*Extract of a letter from Miss Reynolds, to a Lady in Hartford.*

SMYRNA, Sept. 5, 1831.

"We have at present, three schools in Smyrna;—one containing 40 girls from the most respectable families,—another, 140 from the lower classes,—and a third, 70, being a mixture of both classes. All of these are making progress in their studies, in neatness of appearance, kindness and gentleness of manners, and a knowledge of that blessed Book which "maketh wise unto salvation." One girl of 14, who began the alphabet but a year and a half since, is now *Teacher of a School* of 50 girls in the village of Banjah, 3½ miles from town,—and is doing uncommonly well. She is an orphan,—her name Mariesta. Another girl of good understanding, and great sweetness of temper is an assistant in one of our schools in town. Our English School is one of great promise, to Smyrna, as it brings under religious instruction almost all the children of the Frank residents. We have English, French, Dutch, Swedish, Swiss, Greek, Armenian, Scotch, and Smyrniote children, all paying for their tuition, and all receiving their education in the English language. When we reflect that these children are soon to be the Fathers, Mothers, Consuls and Consuleesses of Smyrna, being familiar with the spoken language of the country, having at the same time wealth in their possession, if by the blessing of God their hearts may be sanctified and they inclined to aid in spreading the gospel in this region, what an amount of good may we hope will be the result.

"Mr. and Mrs. Brewer and myself have consulted with regard to the probable expense of establishing an Infant School here to accommodate 100 pupils. If a master is supplied, it would require from \$150 to 200, per annum;—though a smaller school, under the care of a mistress, would of course cost a less sum.—Such a school is extremely desirable here.—Would not the Ladies of Hartford be able or disposed to do something of the kind for us? I

wish one might be established under their special patronage and direction. Could I in person visit the enlightened and happy mothers and daughters of your favored City, I would give them a glowing description of the degradation of the female character in these once Christian lands. Oh! could they but see it with their own eyes,—for "what strikes the eyes lives longest on the mind."—I must now close my letter, without having said half that I wish to say to one so much interested as yourself in the cause in which I am engaged, and the classic soil around me. I should delight to give you the particulars of a visit to the *Plains of Troy*, on my way to Constantinople, and the many interesting things I saw in that city, whither I went, during the prevalence of the plague. Far removed as we are from the christian friends of our native land,—it is consoling to feel that we are remembered in their prayers. Ours though a laborious, is a pleasant task, and we are cheered by the hope of meeting those whom we love in a world where is no separation." MARY REYNOLDS.

To Mrs. L. H. S\*\*\*\*\*.

#### THE IMPRISONED MISSIONARIES.

Mr. Editor,—I take the liberty of enclosing for publication the proceedings of the Synod of North Carolina in relation to certain missionaries in the State of Georgia.

The Synod of North Carolina in the exercise of a right which they possess in common with their fellow citizens, of freely and fearlessly expressing their views in relation to public measures and events which affect the honor, the dignity, and christian character of their beloved country, feel it to be a duty which they owe to themselves and to that part of the community which they represent, to notice with expressions of deep regret and unqualified remonstrance, the treatment to which certain christian missionaries of different religious denominations have, under form of legal process, recently been subjected! in the State of Georgia.

Having examined the subject as presented them through the medium of the press, and presuming that the details which have been given to the public are substantially correct, they are constrained to say that in the case alluded to there has been a spectacle exhibited more shameful and shocking than any within their recollection, which has hitherto disgraced the annals of our free institutions.

To the honorable and high minded authorities of their sister State, they would say, respectfully in the words of the eloquent Deseze, one of the learned council who defended Lewis the Sixteenth on his last trial—

"Recollect that history will judge your judgment."

And when the political agitations of the day shall have subsided, and when reason and humanity shall have resumed their ascendancy over the baser passions of the human mind, the Synod cannot but believe that the transactions of the summer of 1831 will be remembered only to be associated with the fell deeds of dark ages, when tyranny and oppression were deemed no crimes, and when the principles of toler-

ation and the rights of conscience were but imperfectly understood and scarcely recognized:

*Therefore Resolved*, 1. That the unrestrained insults—wanton indignities and brutal cruelties to which some of the missionaries were subjected after their arrest, by individuals of the Georgia escort, savor more of the lawless barbarities of an Algerine Banditti, than of the customary decencies and civilities of an American Guard.

II. That the severity of the sentence which, according to the laws of the State, has consigned to imprisonment and hard labor for the term of four years, some of the missionaries in question, can find no apology either in the moral turpitude of their general character, or in the heinousness of the offences which they have committed, but must be ascribed to the violence of party politics and imbibed feelings displaying themselves in the arbitrary enactments of a high-handed domination.

III. That the following assertion found in a letter bearing the signature of the Executive of the State: namely,

"The missionaries of the different religious societies stationed among the Indians, had found their situations too lucrative to give them up willingly"—contains an insinuation altogether gratuitous, and unworthy the high station whence it proceeds: and until the contrary is made to appear must be regarded as ungenerous and unfounded.

IV. That the Synod recommend to their churches and to the christians generally to unite (especially at the Monthly Concert) in fervent prayer to God that he would direct and sustain by his Almighty power and grace the Missionaries of the cross of Christ in the State of Georgia, who have been traduced and persecuted for righteousness sake—That He would pardon the guilt of all concerned in the transactions alluded to, and that He would not lay their sins to the charge of our beloved country.—*Richmond Telegraph*.

#### [For the Religious Intelligencer.]

#### AMERICAN TRACT SOCIETY.

##### THE SOCIETY'S PECUNIARY MEANS.

Having in previous articles shown the excellent and evangelical character of the Society's *Five Hundred and Seventy Eight distinct publications*; their adaptation to be useful; and the signal Divine blessing which has attended them, I now proceed to show to what extent the Society is provided with *Pecuniary Means*. I do this in the hope that it will gain the attention of the friends of Zion, and excite them to those efforts and supplications to God which the existing claims of the Society so urgently demand.

The Society has no permanent funds; and a complete inventory of all it possesses may be given with great definiteness in a few words: it has, rent free, the building in which its operations are conducted; the stock of publications in its General Depository, which is no larger than is absolutely necessary to meet the demands of the country; and its stereotype plates and other materials used in transacting its concerns. It is the design of the society to sell its publications at cost; so that its dependence for the means of extending its operations is solely on the donations of the benevolent.

##### Pressing Pecuniary Deficiency.

In the half year from May 1, to Nov. 1, there was paid in cash for paper, printing, and the other expenses of the

Society, . . . . . \$27,310 04

The total receipts, during the same period, exclusive of loans, were only . . . \$19,683 25

Leaving a deficiency which was paid by monies loaned at the banks on the individual responsibilities of members of the Committee, of . . . . . \$7,626 79

It is worthy of remark, that the whole amount of donations made by all the Societies Branches and Auxiliaries, from May 1, to Nov. 1, is but . . . . . \$315 65

There is due, while I now write, on bills presented and allowed at the last meeting of the Committee beyond the whole amount in the treasury . . . . . \$1,411 69

There is due on notes given by members of the Committee for paper and money loaned, which must be paid within one month . . . \$5,800 12

There is due on notes to be paid within six months, the further sum of . . . . . \$10,586 20

Total due on bills and notes, which must be paid within six months, in addition to all the Society's current expenses . . . . . \$17,798 01

With whatever emotions these deficiencies may be regarded by the Christian community in general, they are, to the conductors of the Society a serious reality. The obligations given by members of the Committee are strictly mercantile in their character, and must be met on the day of payment, however deficient may be the Society's means; and though temporary loans may be made, while members of the Committee are willing individually to assume them, the day of redemption soon arrives, and they add nothing to the Society's substantial means. They cannot be permanently resorted to. Aid must be afforded by the contributions of the benevolent, or the Society's labors and consequent usefulness must be abridged.

##### How this Deficiency has been Occasioned.

The simple fact is, that, while the conductors of the Society have been persevering in their laborious efforts, with economy, and, as they hope, with some good degree of fidelity, the contributions received for the last eighteen months, have been far less than in preceding years, and, for much of that period, as appears above, essentially less than the amount expended.

Shall the Society restrict and limit its endeavors? or will the friends of God and man throw themselves into the breach, and say, "as ox: here is the pecuniary means: and the blessing of God be with you." This is the only alternative.

Shall the Society cease to issue new publications? when the voice of all its Auxiliaries, and of the Christian community calls for them; and Tracts and other publications are presented for adoption, which, like the *Pilgrim's Progress* and the *Call to the Unconverted*, now in hand, promise to be the means of salvation to many souls.

Shall it curtail the stock in its General Depository? which now with great difficulty can be kept so replenished, as not continually to disappoint the orders of Auxiliaries and friends, especially those desiring Tracts for monthly Distribution.

Shall it diminish the amount of agency in the Tract House? when two of its principal Agents there, have already been threatened with the termination of their earthly services, under the pressure of the accumulating responsibilities and labors of watching over its general interests, superintending its publications and agencies, conducting its correspondence, and managing its pecuniary transactions, and the minute concerns of its General Depository.

Shall it call back its Travelling Agents from their labors to bless the distant and destitute portions of our land? one of these, REV. CYRUS W. ALLEN, is laboring to extend the blessings of the Society over the whole of Missouri and Illinois. Another, MR. MOSES H. WILDER, is laboring in a similar manner for Indiana. MR. WILLIAM YONGE and MR. LUCIUS C. ROUSE are thus laboring in Ohio; MR. ORZEL C.

THOMPSON in Michigan Territory; REV. WARREN DAY in the Western District of New York; REV. THOMAS COCHRAN in the North Eastern part of the same state and Vermont; REV. THADDEUS B. HURLBUT in Virginia; and MR. ALEXANDER BAGLEY in North Carolina. The collective labors of all these Agents involve a heavy draft on the Society's Treasury; but from what portion of the fields they are occupying shall they be recalled? Who, on the other hand, shall account to God that no more is doing by this Society for other destitute portions of our extended country?

Shall it withhold grants of Tracts from the destitute of our country? while millions of our population are crowding their way beyond the stated means of grace, and present a claim on this Society, which the cold heart of infidelity and misanthropy alone can have courage to resist.

Shall it deny a short credit to Auxiliaries and individuals in destitute places? when by waiting on them till a part or all the publications they receive can be sold, they will pay for them; and otherwise they must be supplied by grant, or the Society's publications be utterly denied them.

Shall it refuse to furnish Tracts to American Missionaries toiling among the Heathen? when they entreat our aid, and tell us there is no means of benefiting the Heathen which promises more usefulness at an equal expense: and when the Society solemnly and publicly resolved, at its last anniversary, that "they will endeavor, by the Divine blessing, to supply Evangelical American Missionaries in Foreign countries with as many approved Tracts, or the means of procuring them, as shall, in the opinion of the Executive Committee, be needed in the prosecution of their labors."

### *The voice of Providence and of Christians is "Go on."*

IN WHAT RESPECT, then, shall the Society diminish its operations? "Diminish?" Shall we talk of diminishing the operations of Benevolence, in this day of blessing to Zion, when the church is called and encouraged to redoubled efforts, prayers, and confidence in her King, that her "labor shall not be in vain in the Lord?" "In what respect diminish?" I seem to hear one universal answer from the wise and good, "In no respect: Go on, and 'the God of heaven prosper you.'"

"Go on," I doubt not, is the voice of all the Society's Branches and Auxiliaries. And yet, shall it be told, that the whole amount of donations, made to the Parent Institution by Branches and Auxiliaries from May 1, to November 1, is only \$315 65! Will not, then, the officers of every Auxiliary revive their operations; make immediate collections; pay promptly, if any thing is due to the Parent Society; and make at least a small donation to aid its extended concerns.

"Go on," I doubt not, is the voice of the Evangelical Ministers of the Gospel in our country, almost without exception. Will they not then, lay this object before their people, and remember it in their public prayers?

"Go on," say those Christians, who have more than a competency of this world's goods, and who pray God to direct them how to use what they possess most effectually for his glory. Will they not, then, constitute themselves Directors or Members for life; or perpetuate some acceptable Tract, or some spiritual, awakening Occasional volume?

"Go on," say, with unequalled promptness and sympathy for the welfare of this cause, the pious Females of our land. Will they not, then, make themselves, or their Pastors, or the wives of their Pastors, or other individuals to whom such a token of respect will be proper, Directors or Members for Life?

"Go on," reply the thousands who have little of this world's goods to impart, but who feel that the cause of Christ is the only object for which they are bound to live. Will they not, then, send promptly forward to

the Society's aid that little which they can afford, and pray God to bless it, and to open the hearts of others; guide the conductors of the Society in duty, especially in selecting and preparing its publications; make his children active in diffusing them, and give them efficacy in bringing sinners to the Cross of their Redeemer.

Would every one not take into consideration what he should do, but do it according to his own estimate of the measure of duty, the wants of this Institution would be supplied, and it might go on without hindrance, achieving new conquests under the blessing of the Holy Spirit, and causing great joy in Heaven over multitudes brought to repentance.

H.

Note.—\$20 constitutes a Life Member; the addition of \$30, or \$50, at one time a Life Director:—\$4, a page including the cover, perpetuates a 12mo Tract; \$3, a page, a bound volume 12mo. Donors may specify any particular objects of the Society to which they would contribute. Remittances should be addressed to Mr. William A. Hallock, Corresponding Secretary American Tract Society, 144 Nassau-street, New York.

LETTER FROM REV. J. BREWER to the Editor of the Religious Intelligencer, dated Palmyra July 20, and Smyrna Aug. 16, 1831.

DEAR SIR,—We are just weighing anchor from the harbor of this sacred isle, where "John was in the spirit on the Lord's day," and was commanded to write the Savior's messages, and what the spirit said unto the churches.—The morning's sun, tinging the summit of the hill and disclosing the white dwellings around the monastery of St John and a lower cluster of buildings over the grotto where the disciple is said to have been favored with the heavenly vision. While bidding farewell to this interesting scene, and yesterday, while from the monastery itself I looked abroad on the lovely group of the surrounding islands, and on the Asiatic coast, I have found it in my heart earnestly to entreat the prayers of Christians not only for the *Apocalyptic* region, but for all the New-Testament churches. When the professed subjects of the spiritual kingdom of the Savior, thought it justifiable to gird themselves with earthly weapons, it was regarded as disgraceful to leave these holy lands in possession of the infidels. What millions of treasure were expended and what rivers of blood were shed for the empty honor of substituting a banner inwrought with a cross, instead of one ornamented with a crescent! Far be it from those who love the Savior, to give place to such unhallowed motives; but if with corresponding effort they daily pray, "Thy kingdom come," they may be permitted with peculiar interest to desire its hastening triumphs, where Paul planted, Apollon watered, John wrote, and the Lord Jesus shed his precious blood a ransom for them and all the sons of men. Shall not then Jerusalem and Antioch; Palmyra and Smyrna; Athens and Corinth, with their kindred churches, be made the subject of special supplication by all saints? And while exertions are a thousand fold increased for enlightening lands which from the beginning have lain in darkness, shall not the streams flow broader and deeper that come to refresh the parched "valley of Baca," and the thirsty "hill of Zion?"

Smyrna, Aug. 16. We continue to hear of the great things which the Lord is doing for his churches in our beloved country. How gracious has been in spiritual things to the people of your city since they have so liberally imparted of their temporal things for the building up of these his ancient churches! The hundreds however, who humbly trust they have been called by his grace to experience the blessedness of him whose iniquities are forgiven, are still and forever will be infinitely debtors to rich and sovereign grace. What shall they render unto the

Lord for his unspeakable mercy unto them? May we not ask them to be particularly importunate in their prayers for the churches and people, who, instead of the goodness manifested towards them, are made to feel the severity of God? What, too, if they and each of the fifty thousands in our land, who it is hoped have been recently called out of darkness into marvellous light, should bring the thank offering of a single dollar to this department of the Lord's treasury? Then each church particularly mentioned in the New-Testament, from "Jerusalem round about to Illyricum," might be furnished with a pastor and a Sunday school; each family residing amid their ruins be supplied with a Bible, and each individual with a tract.

Excuse us, dear Sir, if we are too importunate, but unless we greatly mistake the aspect of Providence, there is a call for "special effort" and *special prayer* in behalf of these primitive churches of Christianity. Since my return, I have been preaching on the scenes of Pentecost, and my missionary brethren and myself are fondly hoping that some little cloud of blessing may be seen gathering in the horizon. Oh that it might be followed by the sound of abundance of rain! Yours in the gospel,

JOSIAH BREWER.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 26, 1831.

### BOSTON FEMALE JEWS' SOCIETY.

A meeting was held in Boston on Monday of last week in behalf of Jewish missions, at which Rev. Wm. G. SCHAUFFLER was ordained as a missionary to the Jews. The ordination sermon was preached by Rev. Professor Stuart.

The Rev. Mr. Schauflier is supported by the funds of the Ladies Jews Society, under the direction of the American Board. He "is a native of Germany, but resided for several years at Odessa, South Russia, his family having been among the German Colonists who emigrated to the region of the Black Sea some years ago. He came to this country about five years since—completed the regular course of study at Andover in October, 1830, and has spent the last year there as Abbott Resident. He leaves Boston this week for New-York, where he will immediately take passage for Havre. He will then proceed on his mission, directing his course first, probably to Constantinople. He has been naturalized, having resided in this country the requisite time, and goes out as a citizen of the United States.

"No less than *nineteen* individuals," says the Recorder, "who are about to leave this country on foreign missions under the direction of the Board, were present on this occasion. Most of them leave the city this week for New-Bedford, to embark immediately for the Sandwich and Marquesas Islands."

"Professor Stuart's text was Rom. xi, 25—31. His chief object was to exhibit some of the more prominent scriptural grounds of encouragement to missionary effort among the Jews. This was done by considering the leading thoughts of the text." The Recorder has given a condensed report of the discourse, from which we have abridged the following. It is a subject of curious and intense interest, handled by an interesting preacher.

1. Israel has been blind to the excellence and glory of the Gospel. This is too evident from all observation and history to need proof. They have hated Christianity more than paganism itself; for Christianity accuses them of rejecting and crucifying the Messiah promised in their own scriptures, and in whom their fathers hoped.

2. The Jews will yet be converted to the Christian faith. This is affirmed in plain and direct terms by Paul, in the text, who also appeals to the prophets as teaching the same thing. It may be objected, that all history forbids this expectation—showing that their obstinate blindness is unconquerable. But this objection leaves out of the account the omnipotence of the Spirit. Who were the three thousand converted when Peter preached on the day of Pentecost? Jews!—whose hands were yet red with the blood of their Savior! And who the five thousand, soon after added to the church? Who the great body of the multitudes converted in Jerusalem and throughout Judea in the Apostolic age? Jews! as hard-hearted and prejudiced as ever lived. But the Scriptures promise it, and that is enough.

3. The conversion of the Jews will take place, when the "fullness of the Gentiles" shall be gathered in. The apostle does not specify a time—he only describes circumstances. The question is, what is meant by the word "fullness" in the text; which the preacher inferred from other passages where the same word is used, to be an *abundance*—a great multitude—an indefinitely great number. The language is indefinite; but evidently points to a very general prevalence of the gospel. Nor do Daniel or John furnish any more definite information in regard to the time when this shall be. The 42 months, &c. are not literal designations of time. We must look to circumstances described in the word of God, as the signs of the times when the Jews shall be converted. And do not these indicate that the fullness of the Gentiles has already or will soon come in? Witness the rapid extension of the Gospel, and the numerous and powerful revivals of religion. Is it not the promised time for efforts on behalf of the Jews? As to the exact day when the work shall be accomplished, our Lord who rebuked his too inquisitive disciples for inquiries on such points, does not give us to know it.

4. By what means shall the Jews be converted? (1) The Spirit of God, here, as elsewhere, is the efficient cause. (2) Divine truth is the means of conversion to the Jew as well as to the Gentile. (3) The gospel must be preached to the Jews. They will not seek for instruction. It must be sent to them. There is now among them a listening ear. Rabbinical superstitions are losing their power. There is every encouragement and impulse to effort. The Gospel should be sent to them by Gentiles rather than Jews. This the feelings of the Jews require; and it is in accordance with what the Apostle intimates in the text. The proposed mission rests therefore on rational and scriptural grounds.

Finally, some visionary expectations and plans entertained by men engaged in efforts for the benefit of the Jews, must be abandoned. The return of the Jews to Palestine must not be expected. The Scriptures nowhere teach it. If the texts relied on to prove it are to be literally interpreted, then it is certain that the whole ceremonial law is to be revived—that all the Jews are to be literally kings and priests—that the Gentiles shall be literally hewers of wood and drawers of water for them. The doctrine of the literal return of the Jews can be supported and is supported only by adopting the identical principles of interpretation that led the Jews in our Saviour's time to expect in their Messiah a temporal prince and deliverer.—Again, the plan of placing converted Jews in separate communities must be abandoned. The middle wall of partition between Jew and Gentile is broken down in Christ; and no good but much evil will result from any attempt to rebuild it. It is irrational and anti-scriptural.



## THE SYNOD OF PHILADELPHIA.

The general attention of the churches is at this moment directed towards Philadelphia, where a contest is going on, which cannot but be regarded as full of the most momentous consequences to the great cause of missions, christian union, and the liberty of preaching the gospel. In consequence of the deep-rooted variance which appeared to exist in the members of the Philadelphia Presbytery, growing out of the Barnes case, the last General Assembly recommended that the presbytery should be divided. But the Presbytery, as if in contempt of the Assembly, voted a territorial division, making Market-street the line, and by a singular coincidence, leaving in each Presbytery a minority of evangelical men, to struggle under the power of overbearing orthodoxy. The principal business of the late meeting of the Synod grew out of a complaint of the minority against this division, which of course would do nothing towards the production of peace and Christian liberty.—The minority petitioned

That the Second Presbytery of Philadelphia may be constituted so as to contain the Rev. Messrs. M'Anley, Ely, Barnes, Hooker, Eustace, Scott, Dashiell, John Smith, Bacon and Skinner, who reside on the south side of said proposed line, together with the Rev. Messrs. Patterson, Sanford, Beville, Boyd, Steele, Chandler, Judson, Hotchkiss, Neill, Grant, Bertron, Nassau and Moore, who reside north of said line. This would give twenty-three members, and leave the following twenty-five persons to constitute the First Presbytery, viz. the Rev. Messrs. Green, Carll, Osborn, Latia, Patts, Larzelere, Junkin, Engles, Russell, Burt, M. Williamson, C. Williamson, Hoff, Lawrence, Parker, Janvier, Parvin, James Smith, M'Calla, Winchester, John C. Grier, Hughes, M'Cuen, Harnden and Ramsay.

After much debate, it was finally voted, 50 to 32, that whilst the Synod respectfully regard the recommendation of the last General Assembly, yet believing that it has originated in a misapprehension of the real state of the Church in this section of country, they consider it in every point of view as inexpedient to divide the said Presbytery, and do therefore dismiss both the recommendation of the Presbytery, and the prayer of the Petitioners.

Dr. Ely, in behalf of himself and others, gave notice that they should complain to the next General Assembly of the decision of the Synod in this case of petition and application, and should request the said Assembly to constitute a Second Presbytery of Philadelphia. The Rev. E. W. Gilbert, of the Presbytery of New Castle gave notice that he as a member of the Synod who voted in the negative, should complain to the Assembly and request said Assembly to attach him and the church under his pastoral care to the said desired Second Presbytery of Philadelphia.—Rev. Gen. Duffield desired that his dissent from the last decision of the Synod should be entered on record.

There was another piece of business which grew out of the exceeding zeal of certain persons in Philadelphia to preserve the purity of the church. They have found that the methods pointed out in their "standards" are not sufficiently strict, to keep out evangelical men from among them, but that even the Philadelphia Presbytery is in exceeding great danger of getting a majority of such dangerous characters. They have therefore felt compelled to make a great "innovation" upon the "old paths," by adopting some "new measures" not to promote revivals, but to keep out the heresy of those who preach revival, or evangelical doctrines.

A complaint from the Rev. Thomas H. Skinner, D. D. and others, against a Standing Rule, lately adopted by the Presbytery of Philadelphia, which requires that every minister and licentiate coming from any other Presbytery or other ecclesiastical body shall be examined by Presbytery before being received, and read.

This complaint was debated, and finally referred to the next General Assembly; for what purpose it would be difficult to say, as these "reformers" seem to have made up their minds to pay no regard to the decisions of the General Assembly.

On Thursday evening by a concurring vote of the presbyteries of Philadelphia and Baltimore, Messrs. Cochran, Forbes, and Richard Armstrong, were ordained as missionaries to the Sandwich Islands.

The Rev. Dr. Balch moved that the Synod should make application to the next General Assembly to erect the Presbyteries of Baltimore, Lewes, and the district of Columbia into a new Synod. The consideration of his motion was, after some debate, referred to the next stated meeting of this Synod.

On the Lord's day, Oct. 30th a large portion of the members of the Synod united with the Second Presbyterian Church in Baltimore, in the celebration of the Lord's Supper. The Rev. L. M. Fullerton preached from "There is a friend that sticketh closer than a brother." Seven members of the Synod assisted in serving three courses of communicants at the table. The whole service was more than commonly solemn and interesting.

The above account is abridged from the full report made by the Editor of the Philadelphiaian.—N. Y. Era.

**THE MANUFACTURING, VENDING, AND DRINKING OF ARDENT SPIRITS, AN UNPROFITABLE BUSINESS FOR A COUNTRY.**—There are consumed annually in the United States, 72,600,000 of gallons of ardent spirits, at an average of 63 cents per gallon, amounting to \$45,000,000. The diminution of productive labor, and the actual loss to the country consequent upon the drinking of this quantity of spirits, is fairly estimated \$94,000,000. Admitting one half to be profit on the amount of sales, we have 24,000,000 of profit deducted from 94,000,000 of loss, leaving a balance of 70,000,000 against the trade. Run, therefore, instead of adding to the national wealth, aside from its moral influence, is a dead weight upon the country, and absolutely unprofitable, and impoverishing.—President Wayland.

**CHEROKEE NATION.**—The Cherokee Sabbath School Union has six schools, eight teachers, and 113 scholars. A successful course of education was in progress in these several schools, but circumstances familiar to our readers have interrupted it, and the future prospects of the teachers and scholars is quite uncertain.—S. S. Jour.

**MISSISSIPPI.**—The Choctaw Sunday School Union embraces 6 schools, 20 teachers, and 180 scholars, mostly Choctaws. Even of the scholars have made a profession of religion within the last year. Union Questions are used by the older scholars. Our Journal is taken. The Sunday school monthly concert has been observed at Mahaw, and more recently at Elliott. Four small Sunday school libraries are connected with the schools.—Id.

**THE BIBLE IN FRANCE.**—An American gentleman in Paris, in a letter to his friend in this city says: "Mr. Brigham has met and conversed with the influential serious men of Paris, in relation to the wishes of our Bible Society; and it was agreed on all sides that if a proposition were made to furnish, say 50,000 francs, on condition that the Paris Bible Society raise the same sum in the course of two years, for the supply of all the protestant families in each department within that time, it would doubtless be accepted."

N. Y. Obs.

A History of the American Colonization Society, from its origin, and a Life of Ashmun, by the Rev. R. R. Gurley, are announced as soon to be published.

## CHARACTER OF HENRY BROUGHAM.

An article in the North American Review, for July last, is devoted to a sketch of the Life and Character of Henry Brougham:—it is written with great ability and is full of interest. Many of our readers are doubtless familiar with Mr. Brougham's career, while others only know him as the favorite of the people of England, or the defender, perhaps, of the unfortunate Queen Caroline, and by the late popular change in the ministry, as the Lord Chancellor of England, and a Peer. But Mr. Brougham's title to be known and held in esteem by his fellow men, is broader and more general than this—it is that of having devoted a life of diligence, and talents of the highest grasp to the *good of mankind at large*, without respect to realm or sect. We propose to quote from the interesting article before us, some notices of the broad and enlarged labors of his life, which make out this claim to admiration and esteem wherever his name may come. And if he is remembered afterwards by any as a party champion, it will be as the champion of "that great party," to use the words of the Review, "which has arisen in modern times,—we mean the party of the friends of freedom, universal freedom; who confine their regards within the limits of no geographical boundaries and to no peculiar texture or color of the skin. And we rejoice in it as one of the best signs of our times, that let a man only be seen laboring in the cause of mankind, and bringing with him to the work eminent ability and exalted worth, be he of what nation he may, voices of approbation and encouragement will come to him from every abode of civilized man, to cheer him on. Such a man fixes the gaze of multitudes every where. And herein we have a strong security for his faithfulness. If he tire of his work, or suffer himself to be lured aside by temptation, he knows that imagination cannot number the tongues that will pronounce his name with loathing and abhorrence." And further on, in offering an excuse for a contemporary biography of a living man, the Review says, "If he have done well, the applause of the world will encourage him to do better; if ill, the censure of the world will deter him from the repetition of the evil. Public opinion now-a-days takes cognizance of every man's thoughts and conduct, and binds him over to good behavior. It is well that it is so. It is well for mankind, that public opinion cheers the laborer in a good cause onward; while it rebukes the evildoer in tones of authority that must be felt and cannot be disregarded. We should not hesitate, therefore, to speak of Henry Brougham, as we think he deserves to be spoken of, under any circumstances. Much less would we stifle the expression of our opinion now, when an ocean rolls between us, and we are to him as posterity. Besides, we would contribute our humble aid to foster sentiments of reciprocal esteem between those, who, in different lands, and under widely different circumstances, cherish the same earnest desires to promote the best interests of mankind."

Some of the great public efforts of Mr. Brougham to correct abuses and introduce reform, we must pass over with only an allusion: for tho' the moving motive

in them all, is the happiness of the people as a mass, some of them are subjects that fall without the province of our paper. Such are his labors in bringing about a reform in the English law, and the more remote reforms in the political constitution of the kingdom. It requires an acquaintance with the grotesque and cumbersome deformities of the Common Law of England, which have converted it into something little better than a nuisance, to understand the daring goodness of heart that led Mr. Brougham to the labor of reform. The benevolence of this effort to divide justice with an even hand among the poor and the rich alike, ought to be measured by the appalling magnitude of the work. "He began by a speech in the House of Commons, the report of which fills one hundred and thirty nine closely printed pages;" pointing out throughout the immense field before him each evil and its remedy, with a degree of research and wisdom that astonished while it convinced. His effort was crowned with success.

But it is in the cause of Education, and in his struggles for the relief of the suffering slaves, that we wish to present Mr. Brougham for admiration and imitation.

## CONDUCT OF MR. BROUGHAM WITH RESPECT TO SLAVERY IN THE BRITISH DOMINIONS.

[From the North American Review.]

"We are now to contemplate Mr. Brougham for a moment, as the able champion of the injured and trodden-down children of Africa. From the commencement of his parliamentary career, he has been the strenuous and eloquent advocate of every measure tending to meliorate their condition. In 1810, in consequence of the attempts to evade the prohibition of the Abolition Acts, he moved in the House of Commons, 'that the House will early in the next session of Parliament, take into consideration such measures as may tend effectually to prevent such daring violations of the law.' In the course of the debate on this motion, he pledged himself to bring in a bill for punishing slave-trading as a felony. The motion was carried unanimously, and in the next session he did introduce a bill, declaring 'all dealing in slaves within the British dominions, a felony, punishable by transportation, or imprisonment and hard labor, at the discretion of the court which tries such offence.' This bill passed into a law, and has the high merit of being the earliest public recognition of the principle, that the traffickers in human flesh are pirates, and ought to be treated as such. Mr. Brougham subsequently turned his attention to the condition of the slaves in the West Indies. His humane exertions in behalf of that friendless and unfortunate race of men are beyond all praise. But a few months have gone by, since he moved, in the House of Commons, 'That this House do resolve, at the earliest practicable period of the next session, to take into serious consideration the state of slaves in the colonies of Great Britain, in order to the mitigation and final abolition of slavery, and more especially in order to the amendment of the administration of justice within the same.' In his speech in support of this motion, he placed the question on higher ground than that of simple expediency. He went to the bottom of the merits of the case, and denied utterly the fundamental principle of slavery, that man may be the subject of property. 'There is,' he exclaimed, 'a law above all the enactments of human codes; the same throughout the world, the same in all times; such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the sources of power, wealth, and knowledge, to another, all numberable woes; such it is at this day; it is the law written by the finger of God on the heart

of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject, with indignation, the wild and guilty fantasy that man can hold property in man!"—This motion, however, was negatived; and here the subject rests for the present; but there is every reason to believe, that public opinion will finally force Parliament to adopt the measure which it contemplated."

[A session of Parliament has taken place since the article from which we quote was written, and the friends of abolition, as our readers will remember, prevailed so far as to persuade the government to release from bondage all slaves belonging to the crown.]

#### EFFORTS OF MR. BROUGHAM IN THE CAUSE OF POPULAR EDUCATION.

"We now invite the attention of our readers to his labors in the cause of popular education. This important subject seems to have occupied him early; but it was impossible to draw the attention of Parliament to it while the country was plunged in war. He did not attempt to do so, and he acted wisely. In the meantime, the people,—a class, as somebody has well said, 'who became obsolete soon after the downfall of the Roman Republic, and did not come again into notice for some sixteen or seventeen centuries,'—were learning a lesson in the school of experience, that rigid and stern, but most effectual school-master. The great efforts that had been made, and were making, to vindicate the right of the many against the pretensions of the few, were not regarded with an indifferent eye. Our own example of prosperous freedom shone calmly, but gloriously, on the path of nations. Many eyes, that had been blind to the signs of the times, were opened; many ears that had been deaf to the pleadings of humanity, were unstopped; many tongues, that had been silent in her cause, were loosed; so that when the war ended and the heavy pressure was taken off from the energies of the nation, every body felt that a great change had been wrought upon the public sentiment, and that a great reform was necessary to satisfy the wishes of the people. Mr. Brougham seized the auspicious moment to commence his labors in behalf of education. In England, education had never been made a national concern. Individuals, of every rank, from the monarch down to the humblest of his subjects, had from time to time, appropriated large sums to this object; but the nation, as a nation, had never done any thing for it. It became necessary, therefore, if Parliament should determine to take this matter into their own hands, to ascertain how far their individual contributions went towards accomplishing the object of national education, before it could be known how much must be supplied from the public treasury."

"In 1816, he began by moving for a Committee to inquire into the state of education among the lower orders of the metropolis. The alarm and clamor, with which the first proposal to extend the blessings of education to the working classes had been received, had subsided and was become disreputable. The motion, therefore, was not opposed. An Education Committee, consisting of forty members, taken indiscriminately from both sides of the house, was appointed, and Mr. Brougham was placed at the head of it.—We cannot give any detailed account of the labors of this Committee; nor is it necessary to our purpose. A man who is earnest in a good cause, will not shrink from the burdens it imposes; and we accordingly find Mr. Brougham, as we might have expected to find him, doing a very large share of the Committee's work. And the work was well done. The investigation went to the very bottom. The Committee made a voluminous report,—printed by order of Parliament,—showing the proportion of uneducated children, the state of their morals, the circumstances in the state of the country favorable and unfavorable to edu-

cation, the proper methods of promoting education, and lastly, the condition of the funds, already applicable to the purpose."

"Men were found receiving large salaries for teaching, where nothing was taught; and where, in some instances, the very endowments of the school was unknown to those who should have received the benefit of it. Two or three cases, taken almost at random from these Reports, and from another source, will set this matter in a much stronger light than the most elaborate description.

We will first mention that of a free school and hospital amply endowed. The lands belonging to this charity, worth about £12,000 a year, were rented by the trustees to individuals of their own number, for about \$3,000. The free school was not taught at all; because, as it was alleged, scholars would not come; yet there was a master receiving a good salary, and enjoying, besides, the use of a house and premises worth about £400 a year, and keeping a private school for his own benefit in the free school-house! Where he found scholars is a mystery. It was utterly impossible to get any when they were to be taught for nothing. In another case,—which we find detailed in a letter from Mr. Brougham to Sir. Samuel Romilly, recommending a commission of inquiry—a suit was brought in Chancery, and the evidence showed a richly endowed school, where the master was engaged in the laborious duty of teaching one whole boy, and his usher was helping, as well as he could, at the distance of a hundred miles. In this case, the Chancellor thought himself obliged to decree to the master and his usher, for services so meritorious, all the money received on account of fines, amounting then to about \$25,000; lamenting at the same time, the extreme injustice of the case; but saying with *Portia*,

"The law allows it, and the court awards it."

The last case we shall mention, is that of a free school, where the master and usher enjoyed a clear income of about \$4,000 a year; besides houses for both and two closes for the master. The school-room had gone to ruin, and was converted into a carpenter's shop. There was, in the first case; one scholar, who was taught in another room. The master had been obliged, he said, to be a great deal absent from home, much against his inclination, and the usher, of whom he had the appointment, was deaf.

These facts are enough to show what was the nature of the abuse of which Mr. Brougham undertook to investigate."

"The questions connected with national education, remote as they are in their nature from party considerations, became, nevertheless, for causes that our limits do not allow us to state, party questions. The Ministry now began to think it a dangerous thing to commend a measure that had originated in so active an opponent as Mr. Brougham; and they naturally tried to retrieve the error that had betrayed them into temporary fairness, by hindering, or at least, embarrassing its farther progress. A multitude of small writers opened their batteries upon Mr. Brougham. He was charged with designs hostile to the two great Universities of Oxford and Cambridge. He intended, they said, to convert them into schools for the paupers. He was accused of a wish 'to make himself a dictator in this country, by establishing a grand inquiry, and placing himself at the head.' It may well be supposed, that Mr. Brougham was not alarmed by these attacks."

Mr. Brougham now thought the time had come for a direct effort to effect the grand object to which all this inquiry was a mere preliminary. He brought into Parliament, in 1820, his celebrated bill for the general education of the poor; providing for the instruction of all the children of all the people in the common schools. This bill immediately became the object of virulent assault. Inflamed and contradictory accounts

of it were spread among the people. The Churchmen were admonished that it would ruin the Establishment; while the Dissenters were warned that it would annihilate the sects. Every effort was made to array the religious feelings of the community in opposition to the measure. One writer actually went so far, as to ascribe the whole transaction to the instigation of Satan, and seemed impressed with a vague notion that Mr. Brougham himself must be some how or other, an incarnation of the Prince of Darkness. \*\*

It will doubtless astonish Americans to learn, that the study of the Bible, without note or comment, was a part of the plan of instruction so vehemently attacked.

The progress of the Education Bill was arrested; and Mr. Brougham's efforts in Parliament were, of course suspended. Of this sore disappointment, he speaks in the Dedication of his *Practical Observations on Popular Education*, with that calmness and forbearance, which he has ever displayed, when either was a virtue. 'I have,' says he, 'brought the question of Elementary Education repeatedly before Parliament, when the lukewarmness of many, and by me ever to be respected scruples of some, have hitherto greatly obstructed my design.'

**THE METHODIST MISSIONARY.**—Among the individuals "pardoned" by Gov. Gilmer on condition that they would remove from the country claimed by Georgia was Mr. Trott, Methodist missionary. The Methodist Herald, thus alludes to the course of Mr. T.

We learn with some regret, that one of the Missionaries has finally succumbed to the Georgia laws, to prevent going into the Penitentiary. His case, we admit, was a trying one, but it was also a glorious one; and we should much rather have heard that he met his fate with fortitude, than to learn that he had preserved his liberty by a dereliction of principle. But perhaps we are not in possession of circumstances enough to form a correct judgment, and we will say no more at present.

**The New-York Mercantile Literary Association,** have engaged the labors of a number of distinguished gentlemen of various professions, by whom they are to be furnished with a course of lectures, during the winter. Among the lecturers we notice the name of the Hon. G. C. Verplank, H. E. Dwight, Esq. W. B. Lawrence, Esq. Chancellor Kent, Professor Dunlap, Hon. A. Gallatin, Hon. H. R. Storrs, W. C. Bryant, Esq. Professor J. A. Smith, and Professor Griecum.—*N. Y. Obs.*

**APPOINTMENT.**—A special meeting of the General Synod of the Reformed Dutch Church, was held on the 9th inst. in New York to elect a successor to the late Rev. John De Witt, D. D., professor of Biblical Literature, in the Theological Seminary at New Brunswick. The Synod

**Resolved unanimously,** That the Rev. John Ludlow, D. D. be, and hereby is, appointed Professor of Biblical Literature, in the Theological Seminary of the Reformed Dutch Church.

Out of respect to the memory of this lamented pastor and teacher, the Synod have voted a monument to be erected over his grave, and appointed a committee to see to its execution. In view also of the pecuniary circumstances in which his bereaved family is left they have generously ordered his salary to be continued during the quarter succeeding his death. A subscription is also requested, by vote of the Synod, from the congregations of their churches, for purchasing and

securing to the College at New Brunswick the valuable library of Dr. De Witt, as also for the relief of his family.

**Colonization.**—Letter from Mr. John McPhail to the Treasurer of the Colonization Society of Virginia, dated Norfolk, Oct. 31st 1831.—Dear Sir,—I am now busily engaged in fitting the fine Ship "James Perkins," to take 300 emigrants for Liberia. I have already received lists of about one hundred families, all prepared to depart in three days notice. I have applications from different quarters, so that if we had the means of transporting them, 1,000 might be obtained before the end of the year.

This cargo will, most probably, be all from Southampton, except about 15 or twenty who had their names registered here some months ago. The situation of these free people of color in Southampton is truly distressing and if you were acquainted with their distressed situation, you would think with me that they should have the first chance of getting off. However, I believe that there will be means to take twenty or thirty more, if there is necessity for it. But contrary to former circumstances, when there was difficulty in obtaining emigrants to fill up, I am afraid of being overpowered with numbers. Those from Southampton are valuable people; most of them have been in the habit of cultivating small farms on their own account; amongst them are some very valuable mechanics, and all that are registered, are of good character, certified by the most respectable gentlemen in that county. \*\*\* I think the ship will be ready to depart, about from the 15th to the 20th, and will certainly depart, unless something unforeseen takes place, by the 20th Nov.—*Rich. Tel.*

From the Philadelphia.

**Mr. Editor.**—I have just received a letter from a Presbyterian minister in the northern part of Ohio, from which I give you the following brief extract: "The churches in this region, have been highly favored. Last week I attended the meeting of our Synod. The reports from our Churches and from our Presbyteries, were of a deeply interesting nature. Revivals are still in progress, in most of our Churches. This is a delightful field in which to spend one's life. Do you suppose that the spirit which dictated [a late] circular dwells in heaven? Do you delight in holding communion with it here below? The savor of that circular, is worse, at this distance, than that of 'dead flies, in the ointment of the apothecary;' and I am sure, that to those in immediate contact, it must be intolerable."

**MOHEGAN INDIANS.**—The friends of the Mohegan Indians in Norwich, acknowledge with the highest pleasure and gratitude the receipt of \$265 64 from the young ladies of Hartford, the avails of a recent fair for their benefit. That benevolence which can thus flow forth without solicitation, towards an object worthy of its regard, asks not the meed of praise, neither requires it for future encouragement. Who can have a higher claim upon our tenderest sympathies, than the aborigines of our country and of our own State.



## REVIVALS.

A correspondent in Winchester Ct. says:—There has been a work of grace going on here ever since our four days meeting—the 1st of September. I am unable to give you the number of hopeful converts; but they are very considerable.—I believe there is not a society in Litchfield County that has not experienced a revival the summer and autumn past, and in many cases the work has been extraordinary.

## IN CONNECTICUT.

A friend from New London County, says the Evangelist, informs us, that nearly every congregation in that county has had a revival this year, and that they are now repeating their protracted meetings, with apparently even more powerful effects than at first. The nature of the case would indeed show us, that such should be the result, if the business of repetition is entered into resolutely, earnestly, and with faith in God. We have been told that the same is true also of Fairfield county, where they are now holding their meetings a second time. Also in some parts of Litchfield county. It is reasonable to suppose that multitudes, whose attention was only partly arrested by the first meetings and their results, will now be found in just the state of mind to receive impressions that shall be permanent and saving.

In Beaufort, S. C.—A gentleman in Beaufort, a member of the Episcopal church, in a letter to a Clergyman in Charleston, S. C. dated 31st Oct. says; "I know that it will rejoice your heart to hear that there is a most triumphant work of grace in this village. The Rev. Mr. Baker, of Savannah, has been laboring with us night and day, since Monday night last. Both churches, the Episcopal and Baptist are united "with one accord and in one place." There can be no calculating the blessed results of this meeting. Already upwards of 50 have expressed a hope that they are converted; and such a crowd kneel in the aisles of the church, of such as have declared that they will give themselves no rest until they have found the pearl of great price, that there is no way of now ascertaining their number. For the whole week past, almost every one has attended church three times a day, and prayer meetings in the morning and evening. I have scarce a moment to write. Blessed be God that has given our eyes to see, our ears to hear, and our hearts to feel, such marvellous goodness."—*Char. Obs.*

## REVIVAL IN WILLIMANTIC, CONN.

A letter from the Rev. Ralph S. Crampton to the Editor of the Conn. Observer, contains the following notice of the revivals in Willimantic and Scotland.

During the present revival, there has been in our congregation, very little excitement of animal feeling. The preaching at our protracted meeting and other times, has been directly calculated to justify God in all his demands of the

creature, to show the sinner the deep pollution of his heart, and the duty of immediate and unreserved submission to God. These truths, with direct appeals to the conscience, attended by the influences of the Spirit, have produced clear convictions of guilt, and led many to flee to Christ as their only hope. Last Sabbath was a day of peculiar interest to this little church. Twenty nine were added to it by profession of their faith, and one by letter. Several more will doubtless confess Christ before men at our next season of communion. Our church which only numbered sixteen at its formation in January, 1828, now contains ninety-five members. The change in the moral and religious aspect of this flourishing manufacturing village, is truly astonishing. 'The Lord has done great things for us whereof we are glad.' To his name be all the praise.

## REVIVAL IN SCOTLAND, CON.

A postscript to the foregoing letter states that—A revival marked with peculiar displays of divine grace, commenced in Scotland at a recent protracted meeting held in that place, and many, very many, have been the subjects of the work. The people in that place never before witnessed any thing like a general revival of religion.

## FIVE DAYS' MEETING IN CHATHAM, CON.

The following notice of the results of the protracted meeting in Chatham we extract from a letter of the Rev. Hervey Talcott, to the editor of the Conn. Observer, dated Nov. 10. The meeting, whose influence is still felt and whose fruits are just gathered in, was held in August last. "Not an individual," says the narrator, "has been joined to the church by profession since May 1826, till last Sabbath. But God has again 'remembered us in our low estate; for his mercy endureth forever.'"

At different times during the meeting, which began on Tuesday, and continued five days, more than 60 presented themselves to be particularly addressed and prayed for. On Friday, P. M. the church united with christians from surrounding places in celebrating the Lord's Supper, and in expressly renewing their dedication of themselves to the service of God. It was a time not to be forgotten. That evening it was ascertained that several had hopefully submitted themselves to God. At the request of many the meeting was continued on Saturday. That day and the succeeding Sabbath were days of great solemnity among us. Then and afterwards serious impressions continued to be deepened and extended; and daily the number of hopeful converts to Christ was increased. In the course of a week there were about 20 instances of apparent conversion. The gracious work proceeded, though not so rapidly, for several weeks; and there is still solemn attention to Divine truth and the interests of the soul among the people. The last Sabbath 15 were united to the church by profession, and one by recommendation. Probably as many as 40 more in the place have expressed the hope of their having become interested in the great salvation the present year. Several of them belong to the Sabbath School.

*Acworth and Windham, N. H.*—A letter dated Oct. 31, 1831, from a gentleman in Acworth to the editors of the New-York Observer says: "There is a very interesting revival in this town, confined principally to the youth. In the town of Windham, in this state, is now in progress a most powerful work of divine grace such as perhaps has not before been heard of in New-England. From the commencement of a prayer-meeting on Sabbath morning, until the close of an inquiry meeting on Monday evening, *two days*, fifty indulged hopes in the pardoning mercy of Christ.

*Rutland County, Vt.*—Samuel Cotting, in a letter to Dea. H. Lincoln, dated Rutland, Vt. October 24, 1831, inserted in the Boston Watchman, says, "An unusual attention to the subject of religion has been witnessed within a few months, through all this section of country. Protracted meetings have been held in about every town, by every religious denomination. They have been fully attended in every instance that has come to my knowledge, and at some I have myself been present. The effects produced have been astonishing, and so uniform, that a four day's meeting and a revival of religion, seem to have become synonymous terms. What the fruit of them on the whole will be, can be known only to Him who sees the heart. That has been a precious scripture to me of late, "I will divide him a portion with the great, and he shall divide the spoil with the strong."

This town has experienced a very pleasing revival during the past summer. Upwards of sixty, mostly children and youth, have been added to the Baptist church, and a greater number to the other churches. The little village where I live, containing about a dozen families, has been peculiarly blessed. There is now within one-fourth of a mile of me, thirty baptised believers. I doubt, my dear sir, whether there is such another spot of ground in Vermont. It appears to me sometimes to be consecrated ground, a Bethesda; and I think of that scripture, "Put off thy shoes from thy feet," &c. Two of my daughters have participated, as I trust in the blessed work, and ten thousand thanks to God and to his precious Christ, my own soul has not been sent empty away. But I enjoyed the most freedom in my own mind a little before, and in the very commencement of the present revival. I have lately felt as if I was living in that day when the light of the moon should be as the light of the sun, and the light of the sun seven fold as the light of one day. The river of the water of life seems to run through the midst of our happy country; and if ever I truly commiserated the condition of the heathen nations, it has been during the few days last past. To us, my dear brother, are committed the oracles of God.

*Westford, Vt.*—Rev. S. Parmelee writes to the Editors of the Vt. Chronicle, Nov. 1st, as follows:

It had been a time of wandering and declension among Christians of all denominations in Westford for years, until last winter: when some flying clouds were seen and some few

mercy drops fell upon us. But there was no evident token of a general revival until May last. During that month there were increasing evidences that the Lord was on his way to visit us in mercy. There was a funeral attended, and two of our brethren in the ministry, from the region of four days' meetings, spent a sabbath with this people. The occasion was solemn. The assembly was very large, and God was evidently in the midst to assist the speakers and set home the word. In the latter part of the above named month, there was a three days meeting held by the Baptist church in their house, and all denominations attended. The meeting closed with few if any instances of conversion, but nearly one hundred were found in the anxious room upon the last day. Two weeks from this, the Congregational church held a three days meeting in their own house. All denominations in town were invited to attend the meeting. This was in June and at a very busy season, and as there had been many meetings for some time, it was feared that people would fail to attend. And on the first day the assembly was not large, though respectable. The labors were mostly with the church during the first day. There had been evidently a yielding on the part of God's people for many weeks before, and they had twice assembled and confessed their sins to one another. At this time they were still more deeply affected, and came into the house of God and humbled themselves before the world with a united confession. The ministers who attended with us seemed as messengers of light and truth, and the word which they spake was as the "hammer and the fire that breaketh the rock in pieces." More than 150 were in the anxious room, and many of them were very anxious. Others were standing upon the stairs and about the door of that place, made awful by the presence of God, but were unable to enter. During the meeting many were made to hope in God, and their mourning was turned into songs of deliverance. The number of joyful ones increased rapidly for a number of weeks. It spread into every section of the town, and all denominations shared in the work. Meetings were multiplied, Christians were broken down, and for a time all classes of sinners seemed to stand astonished at the work of God. Many seemed for a time laboring in their minds, not knowing what course to pursue. But they soon decided, but in different ways. For, while many have submitted themselves to the Lord and are now journeying toward heaven, others have said, "Go thy way for this time, when we have a convenient season we will call for thee." It is a most painful thought that, in such a day of mercy as has been enjoyed here, any should remain in the highways of sin and move on to perdition, but so I fear it still is. Though our meetings are still numerous and interesting, and though there is even now a seriousness upon the minds of many, and here and there one, as the gleanings of the harvest, are coming in, still there is evidently a decline of the work. Christians are less engaged and sinners are making up their minds to travel on in sin until another revival. Presumptuous decision!! May God open their eyes to their danger, and "incline

their feet unto his testimonies." The work has been truly great for this place. We have a population in this town of about 1200 souls, and since the commencement of the year there have been about 200 that have obtained hope. Of these 60 have already come forward to the Congregational church. Fifty have united by profession, three by letter, and ten are propounded for admission next Sabbath.

About 90 have united with the other two denominations, (Methodists and Baptists) and some eight or ten perhaps have united with the Congregational church in Cambridge, living in the corner of the town contiguous to that place. The remainder have not as yet united with any church.

More than one third of our whole population now profess religion, or have a hope in Christ. We may with the deepest humility say, "What hath the Lord wrought!"

A large proportion of those who have been called are in the prime of youth, and some are children from 11 to 14 years old. Some few instances of riper years, and a very few who are 60 or 70. This furnishes another solemn warning to all not to pass by the days of youth without religion. About 30, whose lips are tuned from sabbath to sabbath with the praises of God, though but a little time since, they were as thoughtless as the organ or viol, now love that Savior whom they praise in their song. Many of our first characters and our most promising youth have been interested in this revival. "Now what shall we render to the Lord for all his loving kindnesses? Surely we will take of the cup of salvation and call upon his holy name."

#### REVIVAL IN NORTH WOODSTOCK, CONN.

To the Editor of the Connecticut Observer.

Dear Sir,—With pleasure I communicate the intelligence of a powerful work of divine grace, in North Woodstock.—In the church and society of which I am pastor there had been an increase of solemnity and feeling for a few months past. Some were awakened, and a few became the friends of Christ; but it was not until our protracted meeting of the 19th Sept. that God's sovereignty was most strikingly displayed. The meeting commenced on Monday afternoon and continued till Saturday night. More than 160 took the anxious seats, and resolved to do their duty. Out of this number nearly 100 were from my congregation, nearly 90 of whom, a few days after, were rejoicing in hope. Last Sabbath was a fine season with us. It would have done your heart good to have witnessed it. Few could witness it with a cold heart and a dry eye. 37 were admitted into full communion with the church, from those whose heads were whited by age, to sober manhood and unbroken youth. Of this number 7 were heads of families, and 12 young men. I have never witnessed a revival of so much power, and so little of animal excitement. During our protracted meeting, when the helpers, warned day and night with tears, there was no noisy burst of enthusiasm, but earnest conviction and strong feeling. Opposition was not only held at bay but silenced. I did not expect to see such

scenes as these on earth. We owe these blessings solely to God's pardoning mercy and sovereign grace, and not to any excellence in ourselves. So far as instrumental causes are concerned, the fervent prayer has been blessed. God showed that he was true to his promises, and that he was willing to answer immediately the supplications of his children, if offered in faith.

In the other church in North Woodstock, yet without a pastor, there have been great displays of divine power. A series of religious meetings have been held there, and the revival has received a fresh impulse. Christians are fervent in their intercessions at a throne of grace, and active in warning sinners to flee from the wrath to come. Last Sabbath 28 were received into the church embracing all classes of individuals. From 90 to 100, I am informed, are rejoicing in God their Saviour.

I have only to add, that in North Woodstock new cases of conviction and conversion are occurring every day. In my own church and society I daily meet with striking cases. Some whom I little expected to see, are clothed and in their right mind and sitting at Jesus' feet.

The revivals still go on with power in West and South Woodstock. We hope and pray that in this ancient and highly favored town, in these visitations of mercy not a soul may be left to make his own destruction sure.

I remain, yours, in the best of bonds,  
FOSTER THAYER.

Nov. 8, 1831.

MANCHESTER, CT.—"We had a fine week for our protracted meeting, which closed not until last evening, (Oct. 24th) making seven days in all—like the Jewish Sabbath, every seven years. I have so much good news to communicate, that it would take me all the time; yea, and the time would fail me then to tell the half of the interesting scenes through which we have passed in this great meeting. The church fasted and prayed on Friday previous; and on Tuesday, when the meeting commenced, there seemed to be indications of good. A number from abroad were roused up to holy exertions; some were so much exercised that they went home and brought other sinners to the solemn place, who, when they came, became convicted, and soon told by their actions that they had chosen the better part.—Among such praying people I never was before.—*Rel. Messenger.*"

#### OBITUARY.

DIED—In this city, on the 16th inst. Mr. Wm. Love, aged 66.

At Wallingford, on the 14th inst. Isaac Kirtland Hall, son of Mr. Peter Hall, Jr. aged 21.

At Goshen, Capt. Charles Hopkins, aged 78—an officer of the revolution.

At Canaan, Nathaniel Stevens, Esq. aged 78; he belonged to the commissary department in the Revolutionary war.

At Hartford, Col. Moses Goodman, aged 50; on the 16th inst. Mrs. Elisabeth Colton, aged 63, wife of Dea. Aaron Colton.

At Meriden, on the 13th inst. Mr. Henry Daniels, aged 20, late of Middletown.

At Augusta, (Geo.) Mr. Ariel Cook, formerly of Hartford.

## POETRY.

[From the Edinburgh Literary Journal.]

## PRAYER.

Go, when the morning shineth,  
Go, when the moon is bright,  
Go, when the eve declineth,  
Go, in the hush of night;  
Go with pure mind and feeling,  
Fling earthly thoughts away,  
And, in thy chamber kneeling,  
Do thou in secret pray.

Remember all who love thee,  
All who are loved by thee;  
Pray for those who hate thee,  
If any such there be.  
Then for thyself with meekness.  
A blessing humbly claim;  
And link with each petition  
Thy great Redeemer's name.

Or if 'tis e'er denied thee  
In solitude to pray,  
Should holy thoughts come o'er thee,  
When friends are in thy way:  
E'en then the silent breathing  
Of thy spirit raised above,  
Will reach his throne of glory,  
Who is Mercy, Truth and Love.

Oh! not a joy or blessing  
With this can we compare,  
The power that he hath given us  
To pour our souls in prayer!  
Where'er thou pinest in sadness,  
Before his footstool fall,  
And remember in thy gladness  
His grace who gave thee all.

## DR. RICE'S RESOLUTIONS.

The following Resolutions, says the Richmond Telegraph, were found in the pocket-book of the late Rev. Dr. Rice.

*"What I resolve that I will endeavor to do."*

1. To "keep my body under," and change my physical constitution,—take food for nourishment, and not for pleasure—take no more than is necessary and be indifferent as to the quality: sleep for refreshment and not for indulgence; harden and subdue my flesh by labor directed to useful purposes;—endeavor to do as much useful labor every day as I can;—dress as cheaply as comports with decency.

2. To use all my property for benevolent purposes; pay every thing I owe as soon as possible; save all that I can by simplicity of living, and by practising self-denial, and give all I can in the exercise of sound discretion to objects of benevolence;—never spare person, property, or reputation, if I can do good; necessary that I should die poor.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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3. As to my disposition and conduct towards others;—1st. Endeavor to feel kindly to every one; never indulge anger, envy, jealousy, towards any human beings. 2d. Endeavor to speak as I ought, to, and about, every one, aiming in all that I say to promote the comfort and happiness of every one that lives. 3d. Endeavor to act so as to advance, 1st, the present comfort; 2d, the intellectual improvement; and 3d, the purity and moral good of all my fellow men.

4. As to my Creator,—to endeavor to fix more deeply in my mind all truth that I possibly can discover respecting him; and to feel, think, and act, in every respect, in correspondence with that truth.

Finally,—When I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him.

The following contributions have been received by the Treasurer of the New Haven Female Greek Association since the last report, viz.

From Sundry Ladies, by Mrs. S. A. Fitch, \$	7 57
" A Female Benevolent Society in Lee, Mass. by Mr. Storer - - -	5 00
" A colored girl in the Sabbath School in Richmond, Mass. by do. - - -	50
" Another colored girl, in the same school, a cheese. - - -	
" Mrs. Bonney, by Mr. Carter - - -	1 00
" Litchfield, by Mrs. Whitney - - -	79
" A female friend in North Branford, by T. Dwight - - -	10 00
" Monthly Concert in 3d Congregation- al Society in this city by do. - - -	5 00
" A friend - - -	3 00
" Mrs. Lydia Hall, Lenox, N. Y. by do. - - -	4 00
" A friend to Mr. Brewer and his Mission - - -	3 00
" The Fair in this City by Mrs. Whitney - - -	436 00
" The Ladies Society in Westfield, Mass. by Mary Jesup - - -	20 00
" Juvenile Greek Association in Pitts- field, Mass. by Rev. D. Field - - -	30 00
" Female Greek Society in Stockbridge, by do. - - -	18 70
" Fliny Cutler Esq. Boston - - -	30 00
" Mrs. Margaret Kent by P. Cutler Esq. - - -	20 00
" From Sundry Ladies collected by Mrs. C. A. Forbes - - -	13 62
	\$608 18

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 26, 1831.

A Morse, Dorset, Vt.; W. P. Burrall, South Canaan, Ct.; L. H. Leflingwell, Ellsworth, Ohio; J. B. & L. Baldwin, Bridgeport, Ct.; S. Wright Granville, Ohio; M. Day, Newark, N. J.; T. Beach, East Goshen, Ct.; L. L. Huntington, Lebanon, Ct.; J. Bryant for D. Shaw, Gilbertsville, N. Y.; D. Hubbard, Springfield, Mass.